

# THE LIVING CHURCH

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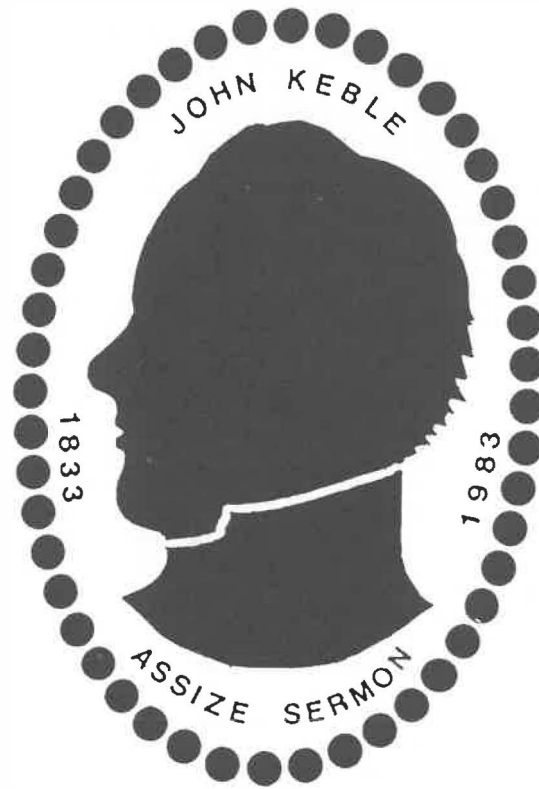
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Editorial



**OXFORD MOVEMENT**

**SESQUICENTENNIAL**

**ANNIVERSARY ISSUE**



## Reflections at the Water's Edge

By FAY CAMPBELL

Our visits to the beach each summer are for me always a homecoming, a return to scenes and memories of my childhood, a re-experiencing of familiar sights and sounds and scents, a haven of the old and familiar. They are also a refuge from the fever of life and afford a quiet time of refreshment and renewal.

As the mind unbends and preoccupations fall away, fresh thoughts flood the consciousness, filling the wonderful emptiness of mind and spirit to which the beach is so conducive with a heightened awareness of God, with new insights into the wonders of creation.

Such thoughts most often come when I am walking on the beach, usually at the water's edge. Now as I walk along, waves dancing at my feet, I reflect in wonderment that I am walking on that line, that very line, that on maps and globes marks the division of land from sea — the North American continent from the Atlantic Ocean. It is a capricious line. I can never quite define it, for it shifts with each breaking and receding wave; but I know it is there and clearly visible from high above the earth.

On one side of this line, my attention is drawn to the visual cacophony of this beach resort: hotels, motels, condominiums, shops, signs, advertisements, swimming pools, umbrellas, traffic. These are products of the imagination of man and the labor of man. On the other side of the line, I look out to open sea and sky, products of the imagination and labor of God. What a contrast!

How cluttered our world is, how cluttered our lives are. And how uncluttered is the sea. Our seaward gaze can reach all the way to the horizon, where wind-swept sea meets windswept sky. Here,

unlike the meeting point of land and sea, we see a line which does not appear on our maps and globes. It is not really a line at all. It is an illusion.

There is mystery in what is seen and unseen here. All these buildings which dominate the shore line cannot be seen at all from out in space. On the other hand, that elusive line beneath my feet is quite clearly visible from great distances in space. Then again, the line I see so clearly along the horizon does not even exist. So the visible becomes invisible, and the invisible becomes visible; and God, who created both, becomes present in the mystery.

No wonder the sea always makes me feel closer to God. Here where, as one writer has observed, earth and sea and sky meet in trinity, we are given clues to the depth and vastness of creation, the power and timelessness of God.

I am absorbed in thoughts of that timelessness as I walk along, observing that virtually every structure in sight along the shore has been built during my lifetime — the old brown-shingled cottages having given way to cinderblock motels, and these in turn now being increasingly replaced by high-rise hotels and condominiums. But the sea has remained unchanged and unchanging for millions of years. When dinosaurs stood on these shores, the sea surely surged no differently from the way we see it now.

My reflections on clutter have reminded me of a book I held in my hands recently, entitled *In the Presence of Mine Enemies*. It was an account of the author's seven years of captivity as a prisoner of war in Viet Nam. He spoke of the clutter in our lives which diverts our attention from God. We do not see or hear him, he observed, because there is so much else to see and hear. But in the austerity of that prison, in the stark isolation and harsh silence of solitary confinement, there was God as he had never known him before.

Most of us will never experience the

severity of imprisonment or the special way God is present in that terrible solitude. But we can learn to free ourselves of some of the distractions that clutter our lives. Here at the beach, we can allow ourselves to enjoy a simpler existence and be drawn effortlessly into quiet moments of communion with God.

Yet, strangely, we cling to our clutter. How many of us set out for the beach with our cars piled high with food and drink, radios and cassettes, books and magazines, bags and baskets, and assorted beach gear we think we cannot do without. What if just once we left it all behind, if we just came empty-handed and empty-minded? Might we then better experience the presence of God, that glorious presence that pours upon our souls as the sunlight upon our bodies?

We have taken a long walk. It is refreshing to pause along the way, to sit for a while with our backs to the clutter, to gaze out to sea, eyes drawn to infinity, ears filled with the song of the wind and the roar of the waves, and allow our souls to be engulfed in that radiant outpouring of God, our whole being attuned to the Creator, the Almighty.

Sooner or later it is time to turn back, to rejoin the rest of the family at that spot of beach which over the years has become "ours." As we turn, we find ourselves walking full face into the wind, a strong northeaster which blew up during the night. We did not think about it before, for we were walking with the wind at our backs. Now as we head into it, more effort is required. We need a sturdier stride. We find it tough going. We would like a sheltered path, but there is none. We are obliged to trudge steadfastly into the wind, to spend more of ourselves, to reach our destination.

Is this not an illustration of the way so many of us view the Christian life? So long as it is like the wind at our backs, it carries us along our way, making no demands on us. All is easy and pleasant. But inevitably there is a turning, and we find ourselves striving against the wind, against the tide. Suddenly much more is required of us. There is no sheltered path, no easy way home. We press on.

But — in this walk facing into the wind, there is blessing. For the wind is of God; and if God is in that wind, then have we not come face to face with him?

We need the remembrance of such reflections when we return at vacation's end to the demands and distractions of life. Long after other memories of our holiday have faded along with our sun-tan, we can return, in our minds to the water's edge, to recall that experience of God, to draw upon those fresh insights and unexpected revelations. And as we learn to withdraw from time to time from the clutter of our world, as we walk from time to time facing into the wind, we will find more and more God's presence in every place as surely as we always find him at the beach.

---

*Our guest columnist, Fay Campbell, a frequent contributor of articles to TLC, wrote from Virginia Beach, Va. She and her husband live in Bethesda, Md.*

# LETTERS

## Keble's Church Today

There is a slight error in a letter written by the Rev. Emmet Gribbin [TLC, May 22], referring to "Keble's grave in the churchyard at Trinity Church, Hursley." As I visited this spot on May 26 of this year and brought back some parish literature, I can vouch that Keble's parish church is named All Saints, and not Trinity.

All Saints, Hursley, Hampshire, not far from the cathedral city of Winchester, has its roots in the 14th century. By John Keble's time it was in very sad condition. In 1836, Keble was appointed vicar by Sir William Heathcote, the fifth baronet, and, according to the literature which I have on hand, "Keble was anxious to provide a more worthy building for divine worship, and thus it came about that in 1847-48 he built the present church principally from the proceeds of *The Christian Year*."

Though there were two men working on the church tower, it was sad to find the church doors all locked, but I eventually found a small notice saying that a key could be obtained inside a cottage by the lych gate. This key unlocked a small door on the church's south side

and, on entering, I found myself in a sort of storage area just off the chancel.

Nowhere in the church did I find any sign of the fact that this year we are commemorating the beginning of the Oxford Movement, but I did find a picture of John Keble in the vestry, and in the floor of the chancel I discovered a memorial brass marking the spot where Keble's body rested before burial. He and his wife are buried in the churchyard. I might add that the graves and the churchyard could do with an extra touch of tender loving care.

I retreated through the storage cupboard and returned the key to the lych gate building where it could await the arrival of another pilgrim thankful for the holy life of John Keble.

(The Rev.) LEON B.G. ADAMS  
Sycamore, Ill.

## Capital Punishment

I have been following your editorial and the correspondence regarding capital punishment [TLC, March 20, May 15, June 12]. Recently, I was interviewed to serve on a jury in a murder case.

In California, we have a provision entitled "special circumstances." If a defendant is found guilty of murder under special circumstances, the jury must recommend a sentence of either life in prison, without possibility of parole, or

execution. I had to decide if I could serve as an impartial juror in such a situation.

While I was searching for an answer, I remembered an incident that happened when my sons were younger. My younger son, James, grabbed a small toy from my older son, Ian. Ian stood up to his full two and a half feet, grabbed the toy from James' small hands, and punched him in the stomach.

I felt that swift correction was needed. I stood up to my full six feet, took Ian by the hand, slapped him on his fanny, and yelled, "Don't hit people!"

As I now had two children crying over sore bodies, I wondered if my impulsive response to Ian's transgression really made any sense. Was I giving him two different messages?

Does it really make any sense for the state to kill a person because he has killed a person?

(The Rev.) RICHARD B. LESLIE  
St. James Church  
Fremont, Calif.

## The Spirit of Truth

The Rev. Samuel L. Edwards, in his guest editorial [TLC, May 15], tries to show "compelling reason to strike the *filioque* from the creed." As laypeople within the Body of Christ, we feel the points stated not only failed to compel us to see why the *filioque* should be

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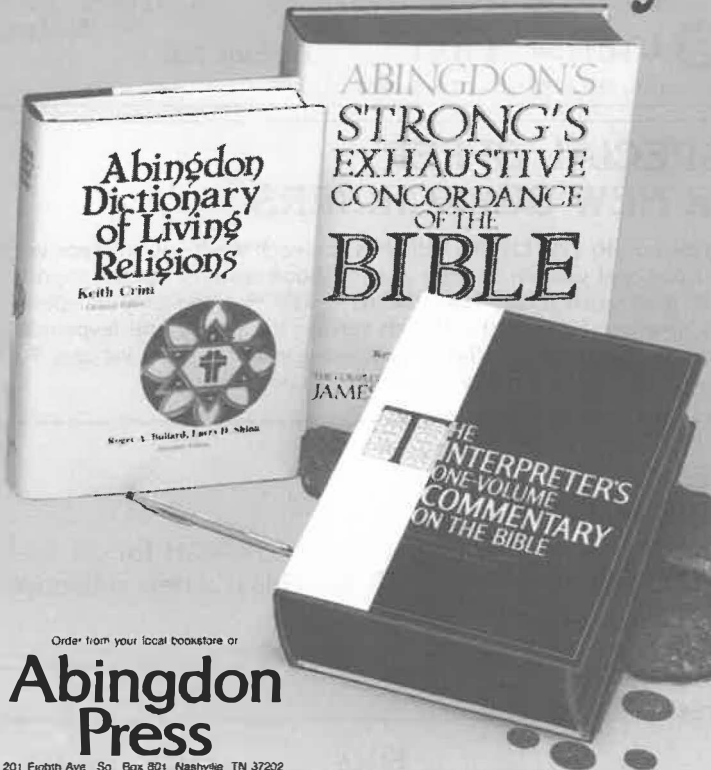
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dropped, but they also struck a responsive chord which has compelled us to write on the subject.

When our Lord Jesus ascended to the Father, he reassumed the role of Alpha and Omega, the beginning and the end, the first and the last. That means he and the Father were again in full unity ("and the Word was with God"). From this entity was sent the Spirit.

"For if I do not leave, the Helper will not come to you; but if I go, then I will send him to you (John 16:7, Berkeley edition). Indeed, the Helper, the Spirit of Truth, does proceed from the Father and the Son.

RICK AND COLETTE THOMAS  
Cotati, Calif.

*Traditional theology makes a distinction between the sending of the Holy Spirit after the Ascension, and the eternal procession referred to in the original Nicene Creed. Ed.*

### Easy Targets

In response to the person [TLC, June 5] who took exception to your calling priests "easy targets," the point, of course, was not to put down the United States.

When I was at General Seminary, the current editor of THE LIVING CHURCH was one of my professors and Bishop Terwilliger was another. I recall the latter telling us how the collar used to be a shield and had now become a target. Yes, priests are easy targets, as my classmate, Fr. Joe Doss, has found out.

(The Rev.) JOHN G. STEED  
St. Joseph's Church

Durham, N.C.

# THE LIVING CHURCH

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# BOOKS

## A Life Changer

**DEPRESSION AND THE INTEGRATED LIFE: A Christian Perspective on Sadness and Inner Suffering.** By Richard F. Berg and Christine McCartney. Alba House. Pp. ix and 183. \$5.95 paper.

This book delivers everything it promises. It offers to depressed persons and to those who live with depressed persons a step by step understanding of what depression is and how to deal with it. The authors provide a wealth of information set out in a clear, concise style that is both highly readable and warmly compassionate, and all in a context of Christian faith and practice. There is healing in the very reading of it.

Man is made up of body, mind, and spirit. Depression afflicts not just one area, but the whole being, and indeed, all of life. The authors' approach is threefold. They deal in succession with the physiological-medical, the psychological-emotional, and the spiritual aspects of depression and of healing, emphasizing the interaction of all three and the importance of holistic healing.

They then proceed to suggest practical steps that may be taken to deal with depression, which include both professional and self-help. One of the noteworthy features of this book is that it uses a person's own spirituality as a resource for healing.

This is a life-changing book. It is intended not only for those suffering from depression, but for priests, pastoral counselors, and all who are engaged in healing ministries. It is certain to enlighten and uplift every reader.

FAY CAMPBELL  
Bethesda, Md.

## Changing the World

**THE AUTHORITY OF THE LAITY.** By Verna J. Dozier, with Celia A. Hahn. Alban Institute, Mt. St. Alban, Washington, D.C. 20016. Pp. 42. \$5.00 paper; study guide, \$1.50.

"A funny thing happened on the way to the kingdom. The church, the people of God, became the church, the institution." Thus begins Verna Dozier's latest publication.

But even before the biblical record was completed, she says, ecclesiastical structures were put in place, the people became subservient to those structures, and then the church relinquished its power to secular kings. The people of God were diverted.

A beloved teacher of the Bible, Dr. Dozier reads between the biblical lines.

She challenges us to ponder what the Bible has to do with our lives today. She affirms that the church "has preserved this treasure of the faith and the community of people who can help us with our wrestling with meaning."

That struggle must include an honest look at the structures that have created a caste system binding laity and clergy in unhealthy relationships, with a fog machine to cover it all up. She says, "Religious establishments... arrogate to themselves the exclusive right to speak for God. Laypeople must take upon themselves the awful burden of yielding that right to no one."

SALLY M. BUCKLEE  
Laurel, Md.

## Reliable Guide

**YOU CAN HELP THE ALCOHOLIC: A Christian Plan for Intervention.** By Jack Marsh. Ave Maria Press. Pp. 88. \$2.95 paper.

For those who would like to offer positive assistance to one suffering from the illness of alcoholism, this is a reliable and helpful guide. Written by a recovering Roman Catholic priest, the chapters are personal and built from the best literature in the field.

The intervention techniques are very much in line with those suggested by Vernon Johnson, an Episcopal priest and the author of *I'll Quit Tomorrow*. The book is unashamedly Christian in its approach, yet not in such a way that it bypasses the best in A.A. principles.

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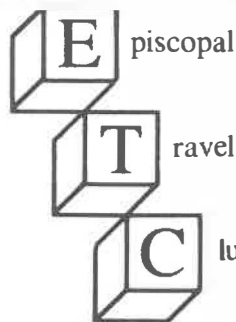
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## Bishop Baden Dies in Virginia

The Rt. Rev. John Alfred Baden, retired Suffragan Bishop of Virginia, died on April 26. He would have been 70 on May 10.

A native of Washington, D.C., Bishop Baden was educated at the University of Maryland, George Washington Law School, and Virginia Theological Seminary. After service in the U.S. Navy during World War II, he was ordained to the priesthood in 1948.

For ten years, he served churches in Maryland before going to the Diocese of Virginia as diocesan missionary and executive secretary of the department of missions. He was named archdeacon in 1959, and in 1962, became rector of Christ Church in Winchester, Va., a position he was to hold until his elevation to the episcopate in 1973.

Bishop Baden continued to play a leading part in mission and outreach activities of the diocese as suffragan, according to the *Virginia Churchman*. He led the diocese into active assistance for Anglican churches in Tanzania and Uganda, and visited Tanzania in 1975.

Bishop Baden was a widely recognized leader in the field of town and country church and in the Rural Workers Fellowship. When he was ordained, he asked for assignment to a rural church, and in 1950 he organized the Middle Atlantic Parish Training Program for seminarians entering town and country and directed the program until 1972.

His honors included an honorary doctorate from VTS and the 1960 Rural Workers Fellowship award. His wife of 40 years, the former Jean Feaga, survives him, as do the couple's daughter and two sons.

## Government Told to Scrap MX

The Rt. Rev. Bob G. Jones, Bishop of Wyoming, is a member of a coalition of religious leaders from five western states that appealed recently to the federal government to scrap plans to build and deploy the MX missile.

A joint statement calling the nuclear arms race "madness" and the MX "moral pollution" was signed by 42 church leaders and 26 ministers and priests representing some 700,000 Christians in Colorado, Montana, Nebraska, Utah and Wyoming.

Bishop Jones referred to the MX as "the Holocaust missile," and his Roman Catholic counterpart, Bishop Joseph

Hart of Wyoming, said the religious leaders have taken this stand because of Christian tradition and "our common moral concern over the ever-escalating arms race."

## CBS Rejects Challenge

CBS Television has refused to submit a dispute over the fairness and accuracy of a January 23 "60 Minutes" segment that focused on the work of the National Council of Churches, to a panel of independent arbitrators.

The church council had challenged the network to present its case before a panel to be selected by "two outstanding persons whose integrity is beyond question, one such person to be appointed by each side." The Rev. Theodore M. Hesburgh, president of Notre Dame University, had agreed to serve in this capacity for the NCC.

Upon hearing of the CBS refusal, Dr. Claire Randall, NCC general secretary, said, "By taking this arrogant and unyielding stand, CBS has, in effect, vindicated the National Council of Churches. . . . By refusing to have its own story investigated by an independent panel, CBS is saying quite clearly to the public that it does not have confidence that the story is accurate and fair."

In the message declining the private arbitration, Ralph E. Goldberg, vice president and assistant to the president of CBS News, said the network would be "happy to discuss" the "60 Minutes" segment in private conversations with NCC representatives. He dismissed public arbitration as "inappropriate."

NCC attorney Thomas A. Shaw, Jr., said that subjecting the program to an impartial panel would have been "a prompt and inexpensive test of its fairness and accuracy." He added, "For CBS on the one hand to proclaim its devotion to lofty standards . . . and on the other to refuse the fair confrontation suggested by the NCC demonstrates those standards to be an exercise in unashamed hypocrisy."

## Prison Terms in Puerto Rican Case

Five Puerto Rican nationalists are free, pending an appeal of a recent federal court decision to sentence them to three years in prison for refusing to cooperate with a grand jury investigating

the FALN, a terrorist organization.

The five defendants are Maria Cueto, former director of the Episcopal Church's Hispanic affairs commission; Julio Rosado and Ricardo Romero, former commission members; Steven Guerra, member of the board of directors of the Episcopal Church Publishing Company; and Mr. Rosado's brother, Andres Rosado.

Several persons who served on the Hispanic affairs commission in the mid-1970s while Ms. Cueto was director have been convicted as FALN suspects. FALN has claimed responsibility for about 100 bombings in a campaign for Puerto Rican independence. An informant told the federal prosecutors that the Episcopal commission was used to funnel funds and equipment to the FALN. Ms. Cueto was jailed for ten months after refusing to testify in 1977 and has been called several times since to testify, refusing each time.

The court's most recent decision is believed to be a blow to the U.S. attorney's office, which had asked for a 15-year sentence for each defendant.

## Hunger Committee Sought

An unusual coalition of 34 organizations representing a wide spectrum of religious and political points of view is seeking the creation of a Select Committee on Hunger in the U.S. House of Representatives.

Agencies as diverse as the American Catholic Conference, Bread for the World, Christian Broadcasting Company, CARE, Church World Service, Infant Formula Action Coalition (INFAC), OXFAM America, and the Institute of Religion and Democracy, as well as the International Association of Machinists and Aerospace Workers, have banded together to encourage the establishment of a committee to achieve a comprehensive and integrated U.S. response to world hunger. Policies now affecting hunger are split into the jurisdiction of at least seven standing committees in the House.

"This fragmentation of committees ties policy makers' and citizens' hands in working to overcome hunger and world poverty," said Arthur Simon, executive director of Bread for the World. "The problem of hunger is of ample magnitude to merit the full time and attention of at least one committee of Congress," Charles Sykes, program liaison officer of CARE, added.



# BRIEFLY...

The authority of the Select Committee would extend to reviewing not only foreign aid and food policy, but also trade policy, international banking, U.S. farm policy, grain trade, and domestic hunger. A bipartisan group of more than 210 congressmen have co-sponsored a resolution calling for the establishment of the committee.

## Magazine to Benefit

THE LIVING CHURCH has been notified by the Rev. Robert Ray Parks, rector of Trinity Church in New York City, that the Trinity Grants Board has authorized a grant of \$25,000 for the magazine.

This is a matching grant, to be paid only if THE LIVING CHURCH can raise an equal amount in new or increased contributions from other sources. The funds are not to be used for routine expenses, but for a special program to strengthen the publication and to reach a wider circle of readers and subscribers.

The president of THE LIVING CHURCH board, William W. Baker of Lake Quivira, Kan., expressed gratitude to Trinity Church and called the grant "a major step forward in our effort to secure wider and much needed support throughout the church. It is also a serious challenge to others to match the generosity of Trinity Church."

## BSA Ugandan Project

Taking what it called "a step forward in faith," the Brotherhood of St. Andrew has decided to devote \$40,000 this year to a multi-faceted program in the town of Baale, Uganda. The initial goal of constructing a chapel, named for St. Andrew, already has been achieved.

President Robert Kirchner and the brotherhood's executive board are planning to develop ten wells, with suitable pumps, to provide potable water where there is none. At the same time, a plan to inoculate the people of Baale will be undertaken.

Other aspects of the program include engaging an African evangelist to work in Baale, constructing a house for the chapel's priest, and establishing a revolving loan fund to help ten local men set themselves up in the chicken farming business.

An appeal to brotherhood members has resulted in contributions of usable items as well as funds. Mr. Kirchner said the project's aim is to return Baale, once a thriving farm community before the dark days of Idi Amin, to a Christ-centered existence, with St. Andrew's Chapel as the focal point. At the same time, the program seeks to help the people become self-sufficient and independent.

The Brotherhood of St. Andrew is a national Episcopal men's order, with headquarters in York, Pa.

The Rt. Rev. Robert B. Hall, Bishop of Virginia, and the diocesan standing committee have appointed a nominating committee to present not less than three nominees for the office of **Bishop Coadjutor of Virginia** to a special council in February, 1984. The 25-member committee, headed by the Rev. John R. Frizzell, Jr., rector of St. Alban's, Annandale, plans to meet every two weeks until it has agreed on a slate of nominees.

Edith Lobb and Mary Lloyd, American Red Cross trainees who are members of St. Thomas' Church, Rochester, N.Y., have been visiting churches and schools in the area with several "disabled" puppets. One puppet is blind, one is deaf, another has Down's Syndrome, and another has cerebral palsy. The "handicapped" puppets explain to other "non-handicapped" puppets what their problems are and how they have learned to cope with them. Mrs. Lobb and Mrs. Lloyd have found that children will ask questions of puppets more readily than they would of real people. The puppets were developed in Washington and are owned by the Monroe Developmental Center.

The Very Rev. Edward L. King, dean of St. George's Anglican Cathedral in Cape Town, South Africa, recently escaped death or serious injury when an explosive device placed in his car failed to go off. Dean King is believed to have driven around in his car for four days before his son discovered the bomb while checking for a loose wire. It was attached to the steering wheel and timed to explode as the clutch pedal was released. South African police have no clues to the identity of the clergyman's would-be assassin.

Addresses on the three great sacramental experiences — baptism, reconciliation and the Eucharist — were delivered at a recent Evangelical Catholic Congress in Sarasota, Fla., by the Rt.

Rev. Paul Reeves, Bishop of Georgia; the Rt. Rev. William L. Stevens, Bishop of Fond du Lac; and the Rt. Rev. Robert E. Terwilliger, Suffragan Bishop of Dallas. About 225 people, both clergy and laity, attended the congress, which met at the Church of the Redeemer in Sarasota from April 22-23. The Rt. Rev. E. Paul Haynes, Bishop of Southwest Florida, was host bishop.

David E. Gile, former treasurer of the Episcopal Church Foundation, was elected president by the foundation's board of directors at its recent annual meeting in New York. He succeeds Henry S. Noble, who is retiring after 11 years. Mr. Gile, senior vice president and special assistant to the chairman, Marine Midland Bank, New York City, lives in Rye, N.Y., where he is a member of Christ Church. Peter F. Weir, senior partner in the law firm of Cole and Deitz in New York City, was elected the foundation's new treasurer.

The Shroud of Turin, the linen cloth believed by some to have covered the crucified body of Jesus Christ, has been willed to the Vatican by Italy's former king, the late Umberto of Savoy. King Umberto, who ruled the nation for only 26 days after World War II, died in exile on March 18. A spokesman for the Vatican said church officials had received the news "with pleasure and gratitude." Reportedly less pleased were some citizens of Turin, the northern Italian city where the shroud has been preserved since the 14th century, who fear the cloth may be removed to Rome.

Lutherans the world over are celebrating the 500th anniversary of Martin Luther's birth; but Germans in particular have planned hundreds of festivities and educational opportunities. Of the 70 million Lutherans in the world, 21 million live in Germany, where "Luther Year" will include Reformation era portraits at the Hamburg Art Museum and a review, "All about Luther," in Bavaria. Along with exhibitions and performances, come a host of academic conferences on various Reformation leaders, church music workshops, and concerts featuring original instruments from the period. Figuring large in the planning and presenting is the East German government and church; the government has spent more than \$1.25 million to renovate churches and cities, and East German television is showing a five part film on Luther, who spent the majority of life in what is today East Germany. Celebrations climax on Nov. 10, Luther's birthday.

## The Living Church Fund

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged	\$29,133.20
Receipts Nos. 25,919-26,001,	
June 6-15	2,890.00
	\$32,023.20

# The Oxford Movement — 150 Years

By JULIEN GUNN

*“Should the government and country so far forget their God as to cast off church, to deprive it of its temporal honors and substance, on what will you rest the claim of respect and attention which you make upon your flock?”*

Such was the question directed at the clergy of the Church of England in the first of the tracts for the *Times*. The Oxford Movement was now well on its way. The anonymous author of this first tract, John Henry Newman, answered his own rhetorical question with the memorable phrase “apostolic descent,” and in so stating, he enunciated a leading point of the movement — the supernatural character of the church.

Now, 150 years after the opening events of the catholic revival of the Anglican Communion, it is the occasion to honor the clergy who were inspired to challenge the drift of the establishment, to resist plans which would have compromised the faith, and to set forth once more the theological teachings which appealed to that which has been received at all times, by all, and in all places. The sesquicentennial can also be the occasion not only to give thanks for what has been accomplished, but also to re-evaluate thoroughly both loss and gain.

The Oxford call to spiritual arms can best be understood against contemporary events as they affected the church. Europe in 1833 was still reeling under the impact of political and industrial revolution. The French Revolution and Napoleonic Wars had challenged every institution, swept away the vestiges of feudalism, leaving an exhausted continent weary of strife, and longing for something enduring on which to lay

hold. “Jacobinism and infidelity” was a frightening term similar to “atheistic communism” today. Thus the stage was set for religious revival.

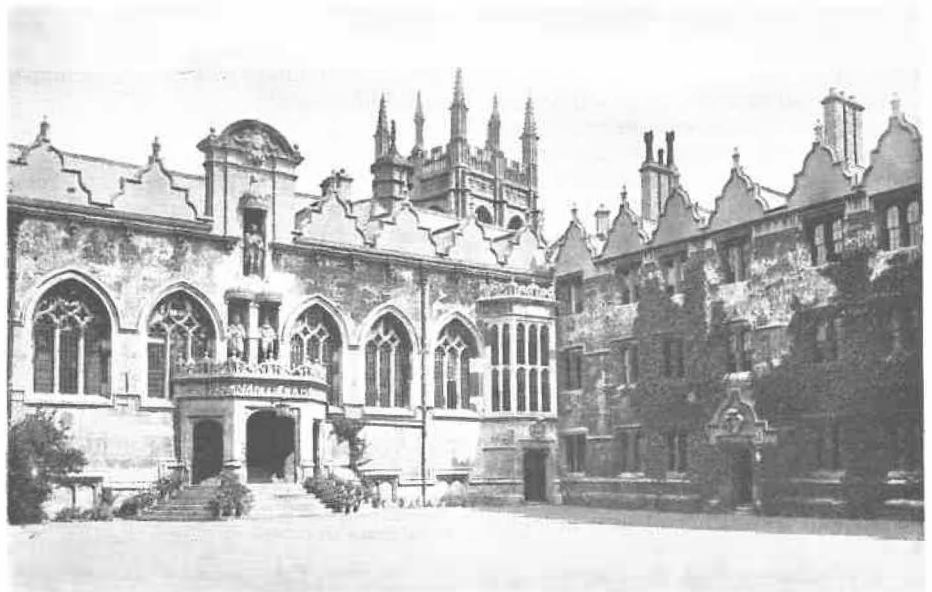
During this period of social upheaval and war, industry was undergoing a change from homecraft to factory production. This economic transformation drew its labor force from farm to growing urban centers. The political pressures which developed out of this economic growth and the shift in demographic patterns forced Parliament to meet by legislation the growing problems which could be ignored no longer. This called for reform.

The Church of England had served an agricultural nation since the time Christianity had first come to Roman Britain. Now bound by acts of Parliament as the church established by law, this institu-

tion had no voice in the management of her affairs, except through the bishops of the House of Lords, and it was unable to meet the immediate crisis. The vast ecclesiastical structure, virtually unchanged since medieval times, was in dire need of reorganization and found herself powerless to effect it.

It was small comfort to anxious church people that a reforming Parliament issued curt orders to the church “to set its house in order,” with the threat to expect the worst. Parliament then proceeded to make sweeping changes in ecclesiastical structure which sent a shock through the church. The battleground was set for conflict between the church and the world.

A small group of clergy, principally residents of Oxford University, met to mull over these events and to ask one another what could be done to arouse the church to her own defense. Among the first leaders to come forward was John Keble, who fired the opening shot from the pulpit of St. Mary’s Church, Oxford, in what is now called the “As-



Old photo of the quadrangle of Oriel College, the center of the Oxford Movement in the 1830s (from the book, *Short History of the Oxford Movement*, by S.L. Ollard, 1915).

*The Rev. Julien Gunn is assistant to the rector of St. George’s Church, Nashville, Tenn.*



size Sermon," preached on July 14, 1833, at the beginning of the summer law court term. This event has been generally accepted as the beginning of the Tractarian or Oxford Movement.

It is inaccurate to characterize the Church of England in 1833 as being dead. The Evangelical Movement was responsible for some of the most forceful and popular preaching England had ever heard. Where the crusade against slavery and improvement of labor conditions was at issue, evangelicals led the way. They gave renewed vigor to foreign missions.

But the evangelicals lacked scholarship and had done nothing to overcome ecclesiastical insularity. Corporate worship, and more especially the sacraments, were neglected. It is reported that early in the century only six persons received Holy Communion at St. Paul's Cathedral, London, on Easter Day! Evangelicalism had not supplied England with the resources to meet an extreme crisis.

As the tracts fluttered from the press and were handed in at the doors of vicarages throughout the land by volunteer distributors, the church was stimulated by an urgent message for the church to return to its roots. The Body of Christ was at fault, not because her claims were pitched too high, but because the tone was too low and feeble to inspire.

The tracts covered a multitude of subjects. They instructed in the value of private prayer, observances of the Church Year, fasting, church history, the importance of the three-fold ministry, apostolic succession, the sacraments, and especially the Holy Eucharist. Dr. Pusey made his first contribution in an exhaustive study of Baptism. Above all and constantly, the tracts sounded the theme of the priestly office of the ministry — catholic and apostolic.

If the tracts inspired, likewise they stirred up disapproval. Opposition was not slow in making itself heard. The methods, and, above all, the direction from which opposition came, took effect on Newman. Discouraged and disillusioned, he lost faith in his endeavors and left the Church of England for the church of Rome, taking with him some of his closest followers.

Now the Tractarian or Oxford Movement, in the narrow sense of the term, came to an end. But the broader phase began under the clerical leadership of Dr. Edward Bouverie Pusey. If what the tracts had said were true of the Church of England, then these principally academic claims had to be translated into action on the parochial level throughout the land. This ushered in the liturgical revival, attended by ceremonial and ritual change.

Looking back over the span of 150 years, the changes wrought have been nothing short of phenomenal. For the

most part, the Holy Eucharist has been restored as the central act of worship in the Anglican Communion and is celebrated with the dignity befitting the service of the Lord's own institution.

The principal issue which in the first place provoked the Tractarian Movement was the powerlessness of the Church of England to manage her own affairs. Since the inception of the movement, the conflict with an increasingly



Contemporary drawing of Fr. Tooth in Horsemonger Lane Gaol, London. The Rev. Arthur Tooth (1839-1931) was vicar of St. James, Hatcham, where disorders were committed and windows broken by paid Protestant hooligans. He was arrested by the police and put in jail for 28 days in 1877 for having candles lighted on the altar and similar infringements of the anti-ritualist legislation of the British Parliament. Fr. Tooth devoted his later life to work with orphans and to other charities, and lived on in the present century as the last of the heroes of the ritualist controversy (from the book, *They Shine Like Stars*, by Desmond Morse-Boycott, 1947).

secularized Parliament has resulted in our century in the established church winning virtual independence in the direction of internal affairs.

Through the revival of convocations of the Provinces of Canterbury and York, the creation of the National Assembly, and the parliamentary enactments permitting the established church to revise liturgy and determine the choice of bishops, the battles have been won. What has been accomplished was neither immediate, nor was it reached without discouragement, pain, and apparent defeat. The heroes are those who persevered to the end.

As doubts afflicted Newman in the final days of his Anglican allegiance, he fretted over the apparent insularity of the Church of England. Had he possessed sufficient discernment, he would

have seen the tide of missions washing the shores of every continent of the world. No longer was Anglican work overseas to be merely chaplaincies for colonial administrators. Instead it was transformed into world-wide mission. The catholic and apostolic message was primarily responsible for the emergence of the global Anglican Communion.

Internally the church was changed. The preparation of the clergy was transformed. When Bishop Hobart of New York had visited England in 1823, he was far from being impressed by the instruction of the ordinands, observing shrewdly that "... they were too often defective in the peculiar science of their profession. . . ."

New theological colleges were founded to train a new generation of clergy equipped to face a different England, and in this country the movement inspired the founding of Nashotah House in Wisconsin and influenced many of our other institutions. A new conception of preparation for confirmation was intended to build up a far more informed laity.

Perhaps the most striking development stemming from the Oxford Movement has been the restoration of the religious life to the Anglican Communion. The first call for communities of women was voiced in England so that "Protestant sisters of mercy" might be available for work in the slums of industrial cities.

After several experiments, the first enduring community was established in 1845, and within a century from this date there were more women under vows than there were at the time of the suppression of monastic houses in the 16th century. The successful revival of communities for men followed, and today the religious life is an integral part of the Anglican Communion.

In the life of the church universal, 150 years is but a short span of time. It is, however, a long enough period to enable the legatees of the Oxford Movement to give thanks for all blessings that have been received and then to ask how the past relates to the present state of the church. In this vast renewal we see the hand of God, but in looking back over the years, one can discern wrong avenues relentlessly followed and others which were overlooked.

A serious weakness has been the overconfidence in the institutional system, rather than in the God who leads the church. This pitfall appeared early in the movement, as exemplified in the "catastrophe complex," which caused Newman and many since his time to give up on the Anglican Communion. "The Jerusalem bishopric," "the Gorman judgment," "the open pulpit," and other conflicts were thought of as disasters which prompted secessions, yet today they are of no more than academic footnotes. Our

Lord promised that the gates of hell would not prevail against his church, but not that there would be no attacks.

The revival fostered in some quarters an attitude of disdain for Anglican thought and practice from the Reformation to 1833. During the course of the revival, continental models were looked upon as the catholic norm. In many cases, these were followed so obediently that when the results of Vatican II were made public, demands were made for rethinking and replanning. Eastern Orthodox experience has often been respectfully mentioned, but its implications have been rarely explored.

The heirs of the Oxford Movement were later faced with the results of a revolution in biblical study. Dr. Pusey set his back resolutely against biblical criticism and inspired his disciples to be of the same opinion. He was correct to oppose the destructiveness of contemporary scholarship, which was unaware of its own blind presuppositions.

But out of biblical studies have come tremendous results which deepen our understanding of Christian origins, and more especially the dynamic of prophetic faith, coming directly from the Old Covenant. The breadth and depth of this biblical scholarship was unknown by the original tractarian leaders, although later Anglo-Catholics were sometimes in the forefront of biblical scholarship. Today such scholarship has deeply affected the life of the church beyond the divisions within her.

When Holy Scriptures are seen as beacon and guide, we are no longer able to treat the Bible as a scrapbook from which to cut out verses to support a framework of an independent theological structure. Theology is undergoing at least as radical a change as took place between the times of Augustine and Aquinas.

"For the foolishness of God is wiser than men, and the weakness of God is stronger than men" (I Corinthians 1:25). Whenever movements of renewal come within the Christian world, there is always the danger of confusing human vision with God's leadings, and when this is compounded with human impatience there is cause for uneasiness.

Keble and Pusey may have lacked the meteoric brilliance of John Henry Newman, but from a distance, we must admire and revere their faithfulness in the face of dark days and apparent defeat. In darkness and occasion for doubt they, too, could pray, "Lead, kindly light, amid the encircling gloom."

Their steadfastness now gives us the opportunity to praise God and give thanks for the fruits of the Spirit brought about through the Oxford Movement. The humility, patience, and faith of its leaders will be a beacon for the future within the Anglican Communion.

# Pusey Today

**Pusey reminds us today that from ancient**

**to modern times Christianity**

**has been concerned with the relationship**

**of the believer to the community.**

By R. WILLIAM FRANKLIN

**T**he men of the Oxford Movement were of no single type. Edward Bouverie Pusey (1800-1882) opposed those loud voices, claiming to represent biblical faith, which were making broadside attacks on the sacraments and propagating the notion in Britain that their type of preaching should be at the heart of Christian worship.

Dr. Pusey was an Anglican who rediscovered the communal dimension of the church. We see this in a centenary appreciation of his life, by Frederick Erickson [TLC, Sept. 12, 1982]. He renewed the social mission of parishes in England and, at the same time, revived eucharistic worship. Pusey's teaching today, however, must be recalled by church people surrounded by media clergy for whom the community is a secondary concern.

Against "partial presentations" of

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*Dr. R. William Franklin is associate professor of history and director of the Christian Humanism Project at St. John's University, Collegeville, Minn. He serves as secretary of the standing commission on ecumenical relations of the Episcopal Church.*

Christianity and schemes of personal salvation which had preoccupied many since the Reformation, Pusey lifted up "the religion of the Incarnation," the revolutionary significance of which came to him as he read through the corpus of the early church Fathers. Against popular English views of faith which often dwindled into privatism, Pusey preached that God willed to make women and men holy and to save them — not as individuals without any bond, but rather as a people.

At Oxford, Pusey taught that the good news about Jesus is that faith in him establishes a living, organic relationship with others. The dwelling of God with humans is not simply a moment to be measured by the span of Jesus' earthly life, nor in a conversion experience; it is, rather, a continuing, life-giving presence among men and women: the Incarnation of the divine Word is released into history as the risen Christ bestows his presence on the community of faith.

Against a one-sided Puritan spirituality, which deprecated the body and its senses and portrayed material externals as signs of hypocrisy in religion, Pusey held up the sacramental life as the noble heritage of the community of Christ.

From the ancient Fathers, Pusey learned "the depth and reverence which belong to the old church's view of the Incarnation, as connected with the sacraments . . . our Lord's Incarnation, his mystical Body in the Eucharist, and the mystical Body, the church, which is thereby kept alive and held together and blended as parts of the same mystery. . . ."

In the church and the sacraments, God, the Creator of life, has provided the means by which life is undergirded and strengthened at its very deepest levels, in order that it might come to its highest fulfillment. One enters the orbit of Christ's life by baptism. One continues this organic relationship with him by taking nourishment, his Body and his Blood, at the Holy Eucharist.

Most Anglican parish and cathedral churches 150 years ago celebrated the Holy Communion infrequently, some only three or four times a year. Pusey wished to see a weekly Eucharist in every parish in England, and a Eucharist which was not a mere appendage to Morning Prayer. The Eucharist was to be celebrated so as to express Christ as a living presence in the midst of his church on earth, and be so ordered as to make worship the act of all present.

Pusey thus valued a sense of community in the celebration of the Eucharist and wished no ceremonial or architectural practice to undermine this experience. He wrote to the vicar of Christ Church, Hoxton:

"One most grievous offense seems to be turning your back to the people. . . . It certainly seemed against the rubric that the consecration should take place so that they cannot see it. . . . It was, as you know, in some old Roman churches, the custom to consecrate behind the altar [facing the people]. This, too, might have its meaning; and the eyes of the people might be more directed to the oblation. . . ."

A few Puseyite churches were, in fact, specifically designed to express architecturally the revived understanding of the whole church as the Body of Christ. In some of these churches, the architect William Butterfield (1814-1900) provided a great space for the congregation to form into one body as it joined in the eucharistic action.

Of his revolutionary structures, which few understood in the 19th century, Butterfield wrote: "I wish the [church] to speak chiefly of *public* worship, the act of men who are members of the great Christian body. . . ." In controversial decorations for Puseyite churches, Butterfield attempted to portray Christ present in his Body, the church: "Our Lord's relationship to his church must be all important. It crowns his whole work. . . . It is quite time to lay stress on the church. This was the old Oxford Tract teaching. . . ."



Edward Bouverie Pusey

From 1835, Dr. Pusey's tracts and lectures changed the nature of the Oxford Movement which under his influence now became less concerned with the issue of apostolic succession and more assertive of the sacramental nature of God's revelation. Gradually the word "Puseyism" came into popular usage to identify the whole Oxford Movement.

"Puseyism" meant this to Dr. Pusey: "High thoughts of the two sacraments . . . high estimate of the visible church as the Body wherein we are made and continue to be members of Christ . . . reference to the ancient church, instead of the Reformers, as the ultimate expounder of our church."

In 1843, Pusey was found guilty of heresy because he had taught the doctrine of Christ's real presence in the Holy Eucharist from the university pulpit at Oxford. For the next years he "wandered about, an ecclesiastical Cain, with the vice chancellor's mark on his forehead." Pusey was now faced with these choices: he could leave the church, or he could adopt new methods to reach the population of England.

Instead, Pusey turned to the parishes of the Church of England where he was still free to affirm his teaching on the Eucharist. Beginning in the 1840s, Puseyite churches blossomed all over England. For the early Puseyites, active participation in the liturgical worship of the church was the primary way a parish and its people witnessed for Jesus Christ.

The old Anglican establishment — the episcopal palace, the country parsonage, the bare worship — could never lay hold of modern, urban men and women. Pusey perceived that the times required

that every sense be assaulted by the holy influence of imposing churches, rich liturgy, and communities of clergy showing how to keep the fast as well as the festival.

The populace in many parts of England laughed when they saw the Eucharist celebrated for the first time with incense, vestments, and processions. These "ritualist innovations" prompted riots in the east end of London in 1859. A mob attacked a Puseyite mission and almost succeeded in throwing a priest into the River Thames. A choir was assaulted with peashooters when it appeared in the street in "popish rags" (surplices).

Gradually, throughout the 19th century, there was growing acceptance of this worship. In many parishes the people came to make God's house their home through active participation in the Eucharist. A real family life was expressed through processions, singing, and bodily gestures. Informal communities of priests operated social services in the parishes to meet bodily needs.

Flowing from the Eucharist was a social mission: funds for workers' compensation, funds for worthy burial, night schools, and distribution centers for clothing, food, and other necessities. From 1845 to 1900, the bond between worship and social justice was dramatized in the Puseyite parishes.

Nowhere was Pusey's joining of eucharistic revival with Christian fellowship better expressed than in a hymn of W.E. Gladstone, one who heard Pusey often at Oxford and went on to become the greatest British Prime Minister in the 19th century:

We who this holy precinct round  
In one adoring circle kneel,  
May we in one intent be bound,  
We who with one blest Food are fed  
Into one body may we grow. . . .

These 19th century pioneers hold up a heritage into which Anglicans of all stripes today are free to enter. All are free to assert that Jesus continues to be encountered in modern times — above all in the church, in baptism, and at the Holy Eucharist, rather than before the television set or in football stadiums. All are free to urge that the authority of the church and the sacraments must be taken seriously, and at the same time show our contemporaries concrete ways in which the physical dimension of sacraments implies that the new life can be realized in worthy temporal conditions.

Pusey reminds us today that from ancient to modern times Christianity has been concerned with the relationship of the believer to the community: both matter and spirit are in the service of God's purposes; faith implies both freedom and authority; and the Incarnation of Christ gives significance to the earth, as well as to eternity.

# EDITORIALS

## The Oxford Anniversary

The sesquicentennial anniversary of the Oxford Movement is being observed this entire year, but this very week is the time, 150 years ago, when it began. On July 14 John Keble preached his Assize Sermon, which kindled the flame.

The various events in the movement, the significance of them, and the ways they are being commemorated now — these have been, are, and will continue to be talked about in these pages. The movement remains intriguing, fascinating, and puzzling, and the personalities connected with it are a perpetual source of interest.

If the Church of England was simply one more Protestant denomination, as other Protestants insisted, why did a group of young clergy at Oxford boldly proclaim their heritage as part of the Holy Catholic Church? And why, when they did so, did so many other clergy and laity suddenly rise in agreement with them?

On the other hand, if, as Roman Catholics insisted, catholicism is the unique possession of the pope and his subjects, why did not this movement take all of its followers to Rome, along with John Henry Newman? How could a wave of sacramental piety sweep through the stodgy Church of England? How could it continue, generation after generation?

We Anglicans point out that there was always a catholic movement in the Church of England. Some of the time it flowed quietly as an underground stream. Other times it bubbled up in figures like George Herbert, Izaak Walton, John Cosin, Jeremy Taylor, Thomas Wilson, or in John Keble himself, as a young man.

On the other hand, all the followers of the Oxford Movement, the tractarians, the ritualists, the Cambridge ecclesiologists, and the later Anglo-Catholics — they all were different from the older high churchmen in some respects. The latter were generally comfortable Tories, glad to belong to the best church, in the best nation, under the best of kings and queens.

The Oxford Movement, on the other hand, had a greater urgency. All was not well. The English way of doing things was not always the best. British monarchs were not defending the faith — at least not *this* faith. The tractarians spoke out in indignation, in pain, and in grief. As the years went on, many were to suffer indignity, slander, and reprisals, and some were even to be put in jail by a fearful Protestant government.

Such being the case, the bland John Bullishness of the older high churchmen was no longer in order. It is no wonder that some of the newer high churchmen became suspicious, conspiratorial, and hostile to authority. Like others who are driven by their conscience in the face of defamation, recrimination, and envy, some became strident, uncooperative, and eccentric.

Nonetheless, these dedicated men and women are our spiritual grandparents. Without them, Anglicanism would not be embodied as we know it in the church we cherish. The rightness of their cause still needs to

be stated. The faith they suffered for still cries out for commitment and dedication. Very few, in our generation, are their peers. May we, at best, trail behind them into that kingdom which is ruled by no earthly monarch, but by the Lamb who stands, as if slain, in the midst of his angels and saints.

## Oxford Movement Coverage

For readers who wish a broad picture of the Oxford Movement and the current observance of it, in addition to the material in this issue, we call attention to the following articles which have appeared in *THE LIVING CHURCH*: “Edward Bouverie Pusey,” by Frederick Erickson, September 12, 1982; “John Keble — Confessor and Pastor,” by Julien Gunn, April 3, 1983; and *The First Article*, by the editor, April 3, 10, 17, 24, and May 1.

Pertinent news items and editorials have appeared this year in the issues of March 6 and 20, May 8 and 22, and June 26. The Calendar of Sesquicentennial Observances was seen in the issues of May 8 and June 26 and will continue to appear from time to time as new information is received. Further coverage will continue, particularly in September, which marks the anniversary of the first of the tracts for the *Times*.

Eve

*A Soliloquy*

Coiled on the pristine ground  
Hypnotically it lay.  
Transfixed by hooded eyes, I found  
Defenses swept away.

The fruit upon the tree —  
Those dread unyielding eyes  
Have brought us here where now I see  
Strange and unfriendly skies.

Together now we toil  
Far from our dream-like place  
But I have wrought from this harsh soil  
Remembrance of grace.

One solitary rose  
In scented beauty brings  
A garden that forever knows  
The brush of angel wings.

Kay Wissinger

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FLORIDA: Non-stipendiary clergyman, small town church of few families, Sunday Eucharists and light pastoral duties. Historical Register building. Write to: Vicarage, 655 S. Broadway, Bartow, Fla. 33830.

SUBURBAN parish seeks assistant rector for youth ministry, adult education, small group ministry, and sharing of pastoral and liturgical responsibilities. Reply to: St. Peter's Episcopal Church, 110 N. Warren Rd., St. Louis, Mo. 63124.

PRIEST/EDUCATOR with experience in design, implementation and administration of "cradle to grave" Christian education programs. Full-time. West coast urban congregation. Resume, reply to Box L-560.\*

PRIEST to work as assistant in large suburban parish primarily with youth and young adults. Prefer experienced, married person. Call or send resume to: Rector, St. Mark's Episcopal Church, 4129 Oxford Ave., Jacksonville, Fla. 32210.

ST. JAMES' EPISCOPAL CHURCH, 305 Main St., Oneonta, N.Y., 13820. Part-time organist-director. Mixed choir with lead soloists — one midweek rehearsal — one Sunday rehearsal and service. Medium-size parish in college community with other opportunities in music. New 2-manual Holtkamp to be installed late 1983. Send resume to: Worship Committee.

PRIEST to work as assistant to rector in all phases of parish life on Gulf Coast. Prefer experienced, married person. Send resume to: Search Committee, St. Mark's Episcopal Church, 508 Riviera St., Venice, Fla. 33595.

ALASKA: Full-time priest for 20-year-old parish in youthful fishing community. Position available August 15, 1983. For information send resume to: Ron Moore, Box 2027, Kodiak, Alaska 99615. Telephone (907) 486-4692.

\*In care of The Living Church, 407 E. Michigan St., Milwaukee, Wis. 53202.



# Short & Sharp

By TRAVIS DU PRIEST

## A CHILDREN'S SERVICE BOOK FOR EUCHARIST AND BAPTISM.

By Beryl T. Choi and C.E. Visminas. C.E. Visminas Co. (422 Hastings St., Pittsburgh, Pa. 15206) Pp. 68. \$6.95 paper.

A simply written, attractive illustrated commentary on Rite II Eucharist and Baptism. Allows children seven and older to follow and participate more fully in worship. Facing pages of text and commentary.

PERPLEXED CHRISTIANS. By George Nelson Thompson. Directions Press (Box 1811, Thousand Oaks, Calif. 91360). Pp. 59. \$2.25 paper. One in a series of inexpensively produced booklets. \$2.25 each. Catalog available.

A challenge to the numerous self-help books on the market. An invitation to explore classical methods of decision-making which assure God's help and to critique life's many shallow answers.

THE EPISCOPAL CHURCH'S INVOLVEMENT IN CIVIL RIGHTS: 1943-1973. By David E. Sumner. Communications Office, Diocese of Southern Ohio (412 Sycamore St., Cincinnati, Ohio 45202). Pp. 142. \$10 paper.

A comprehensive thesis on major events and personalities in the Episcopal Church's involvement with civil rights issues during this 30 year period.

CHURCH AND MINISTRY: Chosen Race, Royal Priesthood, Holy Nation, God's Own People. Edited by Daniel C. Brockopp, Brian L. Helge, and David G. Truemper. Institute of Liturgical Studies, Occasional Papers (Valparaiso, Ind. 46383). Pp. 137. \$6.00 paper.

A collection of learned yet highly readable papers by Roman Catholic, Episcopal, and Lutheran scholars. Topics include history, symbols, rites, charisms, and functions of Christian ministry.

THE PILGRIMAGE. By Robert Y. Davis. CEC Publishers (Albuquerque, N.M.). Pp. 199. \$9.95.

A factual account of a literal, intellectual, and spiritual pilgrimage of an Episcopal priest. Special attention given to Fr. Davis's work with Navajo Indians.

# CLASSIFIED

## POSITIONS WANTED

PRIEST, 45, married, two children, loving, pastoral and conservative, now in excellent church position as rector, would like change to large parish as assistant with main focus on pastoral care of youth, hospitalized, aging and Christian education. Excellent references, C.D.O. profile, etc. Please send job description and time distribution. Rectorship also an option. Reply Box D-559.\*

## PROPSERS

NEW ENGLISH BIBLE lectionary for Sundays with collects, Psalms, and Prefaces from the new Prayer Book. Free Samples. The Propers, 555 Palsade Ave., Jersey City, N.J. 07307. (201) 963-8819.

## PUBLICATIONS

CHRISTIAN MEDITATION can help you achieve a personal lasting encounter with the living Christ. *The Inner Way*, a journal of Christian meditation, is dedicated to guiding you in your spiritual journey. For free information write: The Inner Way, Box 5000, Homeland, Calif. 92348.

## RENTAL

ENGLAND: Cottage home (sleeps three) beautiful countryside touring center, 40 miles southeast of London. \$720 four weeks. Information: JENKINS, Jarvis Brook Vicarage, Crowborough, TN6 3RH, England.

## WANTED

COPIES. *The Prayer Book Office* (1967). Morehouse-Barlow Co., N.Y. Lib. of Cong. #63-14273. Ed. Paul Hartzell. Reply Box C-561.\*

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- (C) Resolutions and minutes of Church organizations: 28 cts. a word.
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407 E. Michigan Street

Milwaukee, Wis. 53202

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# PEOPLE and places

## Appointments

The Rev. J. James Gerhart is vicar of St. Elizabeth's Church, Zephyrhills, Fla. Add: 1109 Sixteenth St., Zephyrhills 33599.

The Rev. Mark Hollingsworth is associate rector of St. Francis-in-the-Fields, Harrods Creek, Ky.

## Ordinations

### Priests

Central and South Mexico—Tamara Locke Ne-well, Mexican-born wife, mother, and educator, became the first woman to be ordained to the priesthood in the Anglican Communion in Latin America. The service took place at Christ Church, Mexico City, on Pentecost, as the congregation also celebrated the 25th anniversary of the consecration of the Rt. Rev. Jose Guadalupe Saucedo, Bishop of Central and South Mexico.

Kentucky—Joe L. Ashby, curate, St. Michael's

Church, Lexington, Ky. Add: 2025 Bellefonte Dr., Lexington 40603.

Los Angeles—Barbara Duffield Mudge, assistant, St. Mary's Church, Laguna Beach, Calif., and chaplain at the South Coast Medical Center; Jane Carver Turner, assistant, St. Alban's Church, Los Angeles.

### Deacons

Alabama—Iris Ruth Slocumbe; add: Eastern Shores Chapel, 2020 Laskin Rd., Virginia Beach, Va. 23454. Lewis Fitzhugh Shaw, who will return to Jerusalem to work on a doctorate at Hebrew University and serve as chaplain to the Anglican Bishop of Jerusalem; add: St. George's Close, Box 1248, Jerusalem, Israel. James Lee Winter, to be in charge of Emmanuel Church, Opelika, Ala.; add: Box 2332, Opelika 36801. David Cleopas Cobb, curate at St. Paul's Church, Selma, Ala., and deacon-in-charge of St. Paul's Church, Carlowville; add: Box 1306, Selma, 36701.

Colorado—Edward James Morgan; temporary address: Nashotah House, Nashotah, Wis.

Connecticut—Mary and Lloyd Hays, who will spend the summer as assistant directors of the diocesan camp and will in September begin a year's work on the staff of Trinity Church, Tarriffville, Conn. Also ordained to the diaconate: Ruth Bersin, Fredericka DaCunha, Blanche Hamilton, Glenis Mollegen, Edward Stanley, and Alden Whitney.

Montana—Glenn Evans Derby, who will continue his studies at Nashotah House, Nashotah, Wis.

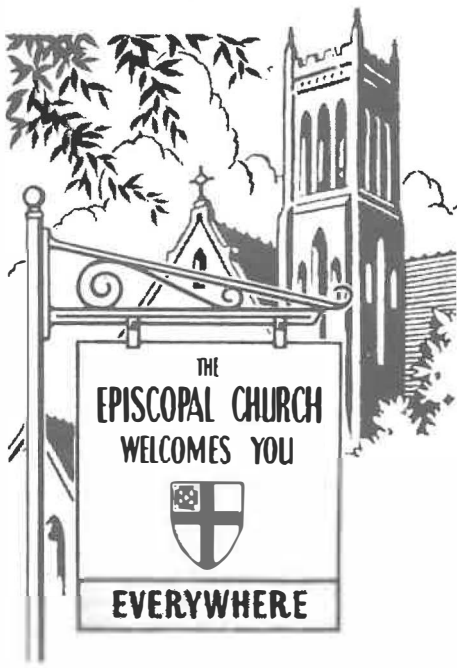
## Degrees Conferred

Sr. Jane Patricia of the Community of St. John the Baptist, formerly assistant to the headmistress at St. John Baptist School, Mendham, N.J., received a Ph.D. degree in medieval studies from Rutgers University in May. She earned a Bachelor of Arts degree from Wellesley 50 years ago, and a Master of Arts degree in classics from Rutgers in 1970.

## Deaths

The Rev. Mason Amadon Frazell, rector emeritus of St. Andrew's Church, Lake Worth, Fla., died on May 29 at the age of 89.

Fr. Frazell spent his early ministry in Nebraska and then served the church in Lake Worth from 1937 to 1962. He was known in Florida for his work as a counselor among alcoholics and the mentally ill. A recent painting of Fr. Frazell, done by Paul Collins, is one of 24 in a collection called "America Works." It will go on display in Grand Rapids, Mich., beginning with the Labor Day weekend. Fr. Frazell is survived by a son, Theodore Frazell of Hamburg, N.Y.; three daughters, Mrs. Francis Whitzell, Lake Worth, Fla., Mrs. Jennie Hiltsee, Philadelphia, and Mrs. Carolyn Hegner, Manhattan Beach, Calif.; nine grandchildren; and four great-grandchildren. Fr. Frazell's wife, the former Marietta Maxwell Purcell, died in March.



# SUMMER CHURCH SERVICES

Traveling? The parish churches listed here extend a most cordial welcome to visitors. When attending one of these services, tell the rector you saw the announcement in THE LIVING CHURCH.

## SAN FRANCISCO, CALIF.

GRACE CATHEDRAL California & Taylor Sts.  
Sun H Eu 8, 9, 11 (choir). Ev Sun 3:30, Thurs 5:15

## SANTA CLARA, CALIF. (and west San Jose)

ST. MARK'S 1957 Pruneridge, Santa Clara  
The Rev. Canon Ward McCabe, the Rev. Jos. Bacigalupo,  
the Rev. Maurice Campbell, the Rev. Frederic W. Meahger,  
Dr. Brian Hall, the Rev. Matthew Conrad  
Sun HC 8 & 10; Wed HC & Healing 10.

## DURANGO, COLO.

ST. MARK'S 3rd Ave. at 9th St.  
The Rev. Donald Nelson Warner, M.S.M., M. Div., r  
Sun Masses 7:45, 10 (Sol); Tues 5:30; Wed 8:30; Thurs 6:30

## CLINTON, CONN.

HOLY ADVENT 83 E. Main St.  
Sun 8 & 10 H Eu; Wed 9:30 H Eu & LOH (except Aug.)

## LAKEVILLE, CONN.

TRINITY CHURCH Lime Rock (Rt. 112)  
The Rev. F. Newton Howden, r  
Eu every Sun 8. Eu every Sun 11 (except 2S, MP)

## WASHINGTON, D.C.

ST. PAUL'S 2430 K St., N.W.  
The Rev. James R. Daughtry, r  
Sun Masses 7:45, 9, 11:15, Sol Ev & B 8; Masses Daily 7;  
also Tues & Sat 9:30; Thurs 12 noon; HD 12 noon & 6:15; MP  
6:45, EP 6; C Sat 5-6

## CLERMONT, FLA.

ST. MATTHIAS 574 Montrose St. 32711  
Serving the Disney World Area  
The Rev. Frederick E. Mann, r  
Sun H-Eu 8 & 10. Wed H-Eu 9:30. Thurs HU 6:45

## COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road  
Sun MP & HC 8, HC 10 & 5; Daily 7:15

## WEST PALM BEACH, FLA.

ST. DAVID'S-IN-THE-PINES, Wellington  
465 W. Forest Hill Blvd. 33411  
The Rev. John F. Mangrum, D.H.L., S.T.D.  
Sun HC 8 & 9:30; MP & HC 11; Wed & HD 8

## ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.  
Sun Masses 7:30, 9:15, 11:15, 7:30. Daily Masses 7:30, Tues  
7:30, 7:30. Fri 7:30, 10:30. C Sat 8

## TYBEE ISLAND (Savannah), GA

ALL SAINTS MISSION 808 Jones Ave.  
Fr. Paul Z. Hoornstra, Th.D., v (912) 897-4501  
Sun H Eu 10

## BARRINGTON, ILL.

ST. MICHAEL'S 647 Dundee Ave.  
The Rev. W.D. McLean, III; the Rev. Craig MacColl, the Rev.  
Vincent P. Fish, the Rev. John McCausland  
Sun H Eu 8 & 10; Daily MP and Mass; 9:15 Mon, Wed, Fri;  
6:15 Tues, 7:30 Thurs, 7:45 Sat. Daily EP 5

## SPRINGFIELD, ILL.

CATHEDRAL CHURCH OF ST. PAUL 2nd and Lawrence  
The Rev. Gus L. Franklin, pastor Near the Capitol  
Sun Mass 8, 10:30 (summer 7:30, 9:30). Daily Mass 12:15  
Mon, Tues, Thurs, Fri. 5:15 Wed

## BATON ROUGE, LA.

ST. LUKE'S 8833 Goodwood Blvd., 70806  
The Rev. Clarence C. Pope, Jr., r; the Rev. Rex D. Perry, the  
Rev. W. Donald George, the Rev. David L. Seger, the Rev.  
Donald L. Pulliam  
Sun H Eu 8:30, 10:30, 5:30. Mon-Fri MP 8:45. H Eu Mon 9,  
Tues 9 & 7, Wed 9, Thurs 7, Fri 9

## ALAMEDA, CALIF.

CHRIST CHURCH 1700 Santa Clara Ave.  
The Rev. W.H. Hodgkin, D.D., Fr. David F. Pace, the Rev.  
Alonso Price, the Rev. Earl E. Smedley, the Rev. Terrance  
Hall, the Rev. Arlinda Cosby  
Sun HC 8 & 10. Wed HC 11 & 7:30

KEY — Light face type denotes AM, black face PM; add, address; anno, announced; A-C, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon, d.r.e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; EYC, Episcopal Young Churchmen; ex, except; 1S, 1st Sunday; hol, holiday, HC, Holy Communion; HD, Holy Days; HH, Holy Hour; HS, Healing Service, HU, Holy Unction; Instr, Instructions; Int, Intercessions; LOH, Laying On of Hands; Lit, Litany; Mat, Matins; MP, Morning Prayer; MW, Morning Worship; P, Penance; r, rector; r-em, rector emeritus; Ser, Sermon; SM, Service of Music; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.



# SUMMER CHURCH SERVICES

(Continued from previous page)

## AUGUSTA, MAINE

**ST. MARK'S** Pleasant St.  
The Rev. Robert A. Hargreaves, r  
Sun HC 8 & 10; Wed HC & healing, 5:30

## BAR HARBOR, MAINE

**ST. SAVIOUR'S** Mt. Desert St.  
Sat H Eu 5 (July & Aug). Sun H Eu 7:30 & 10

## BOSTON, MASS.

**CHURCH OF THE ADVENT** 30 Brimmer St.  
Richard Holloway, r  
Sun Masses 8, 9 (Sol), 11 (Sol High), 6. Daily as anno

**ALL SAINTS'** At Ashmont Station, Dorchester  
Sun 7:30 Low Mass, 10 Solemn Mass. Daily as announced

**THE MISSION CHURCH OF ST. JOHN THE EVANGELIST** Beacon Hill  
35 Bowdoin St., near Mass. General Hospital  
The Rev. Emmett Jarrett, v  
Sun MP 8:30, Sol Eu 10:30, Sunday School 9:45. Daily MP 7:30, EP 5:30, Mass 12:10 (ex Tues 8, Thurs 7:30). C Sun 10-10:30, Fri 6-7

## CAPE ANN MASS

**ST. JOHN'S** 48 Middle St., Gloucester  
Sun 8 & 10:00

**ST. MARY'S** 24 Broadway, Rockport  
Sun 8 & 10:00

## LENOX, MASS.

**TRINITY** Walker & Kemble Sts.  
Sun Eu 8, 10:15 (1S, 3S, 5S), EP 7:15. Daily (ex Sat) MP 7:30, EP 5, Eu Thurs 10

## MARTHA'S VINEYARD, MASS.

**ST. ANDREW'S** Summer & Winter Sts., Edgartown  
The Rev. John A. Greeley, r  
Sun H Eu 8, 10:30 (1S, 3S); MP (2S, 4S, 5S). Family Service 9:15. Wed H Eu 11:30

## LONG BEACH, MISS.

**ST. PATRICK'S** 200 E. Beach  
The Rev. William R. Buice, v  
Sun Masses 8 & 10, Ch S 10, C by appt. Ultreya 1st Fri 7

## KANSAS CITY, MO.

**ST. PAUL'S CHURCH & Day School** 40th & Main Sts.  
The Rev. Murray L. Trelease, r, the Rev. John H. McCann, the Rev. Dr. Bruce D. Rahtjen, the Rev. John W. Bonnell, the Rev. Radford R. Davis, d  
Sun 8 HC, 9 H Eu, 10 Education, 11 H Eu (1S, 3S, 5S), MP (2S & 4S), Tues 5:30 EP (H Eu 4th Tues), Fri 12:00 noon HC

## ST. LOUIS, MO.

**CHRIST CHURCH CATHEDRAL** 13th & Locust-Downtown  
Sun H Eu 8, 9, 4 (11 choir H Eu 1S, 3S, 5S — MP 2S & 4S). Mon-Fri H Eu 12:10

## SPRINGFIELD, MO.

**ST. JAMES** 2645 Southern Hills Blvd.  
The Rev. John W. Biggs, r  
Sun H Eu 7:45 & 10:15; Mon H Eu 7:30

## KEARNEY, NEB.

**CHURCH IN THE INN** Holiday Inn  
The Lay Readers of St. Luke's Church  
MP 8:30 Sun, June 12-Sept. 4, in the Holidome

## OMAHA, NEB.

**ST. BARNABAS** 129 N. 40th St.  
The Rev. T.R. Morton, SSC, r; the Rev. M.V. Minister  
Sun Masses 8 & 10:45 (Sol). Daily: Low Mass 7, also Wed 9:15. Matins 6:45, EP 5:30; C Sat 5

**ST. MARTIN OF TOURS** 24th and J Sts.  
Just south of Interstate 80 (402) 733-8815  
Sun Mass 8 & 9:45. Daily Mass

## ATLANTIC CITY, N.J. 08401

**ST. JAMES** Pacific & No. Carolina Aves.  
The Rev. Russell Gale  
Sun 8, 10 Eu; Wed, 5 Eu Spiritual Healing, LOH; Sat 6 Eu

## HACKENSACK, N.J.

**ST. ANTHONY OF PADUA** 72 Lodi St.  
The Rev. Marshall J. Vang, SSC, r  
Weekend Masses 9 (Sun) & 5 (Sat)

## NEWARK, N.J.

**GRACE CHURCH** 950 Broad St., at Federal Sq.  
The Rev. George H. Bowen, r; the Rev. L. Denver Hart, c  
Sun Masses 8 & 10 (Sol); Mon-Fri 12:10 Sat 10; C Sat 11-12

## OCEAN CITY, N.J.

**HOLY TRINITY** 30th St. and Bay Ave.  
The Rev. Michael W. Goldberg, r  
Sun 8, 10 Eu; Wed 9:30 Eu; Sat 5:30; HD as anno

## SEA GIRT, N.J.

**ST. URIEL** 3rd Ave. & Philadelphia Blvd.  
The Rev. Canon James E. Hulbert, D.D.  
Sun H Eu 8 & 10. Mid-week H Eu Wed 9:30

## TRENTON, N.J.

**TRINITY CATHEDRAL** 801 W. State St.  
Sun Eu 8, 9:30, 11 & 5. Wed 10 with Healing Service

## ALBUQUERQUE, N.M.

**CATHEDRAL CHURCH OF ST. JOHN** 4th & Silver, S.W.  
The Very Rev. John B. Haverland, dean; the Rev. Geoffrey Butcher, precentor, the Rev. Ken Clark, theologian  
Sun Eu 8, 9, 11. Mon, Wed, Fri 12:05; Tues & Thurs 10. First and third Sat 7

## LAKE RONKONKOMA, L.I., N.Y.

**ST. MARY'S** Overlooking the Lake  
The Ven. Edward Wisbauer, r; the Rev. McCrea Cobb  
Sun H Eu 7, 8, 9, 10:30. Welcome!

## NEW YORK, N.Y.

**CATHEDRAL CHURCH OF ST. JOHN THE DIVINE** 112th St. and Amsterdam Ave.  
Sun HC 8; 9:30; Lit & Ser 11; EP 4. Daily HC 7:15; EP 5:15 Mon-Fri, Sat 3:30. Cathedral Choristers Tues & Thurs of school year. HC and healing Wed 12:15

**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
The Rev. Thomas D. Bowers, r  
Sun 8 H Eu (Rite I); 9 H Eu (Rite II); 9:30 HC (1928); 11 H Eu (Rite I) 1S & 3S; MP & H Eu (Rite II) 2S, 4S & 5S. Wkdy 12:10 H Eu Tues & Thurs; 8 & 6 H Eu Wed; EP 5:15 Tues & Thurs. Church open daily 8 to 6

**CALVARY & ST. GEORGE'S PARISH** East 21st St. & Park Ave., So.  
**CALVARY** Sun HC 11, V 5:30; Wed HC 5:45; Thurs HC & HS 12:10. Mon-Fri MP 7:45

**ST. GEORGE'S** 209 E. 16th St.  
Sun HC 8:30; MP 10:30 (HC 1S).

**EPIPHANY** 1393 York Ave. at 74th St.  
Ernest E. Hunt, D.Min., r; C. Coles, M. Seeley, curates: J. Johnson, J. Kimmey, associates  
8 HC, 9:15 HC, 11 MP (HC 1S & 3S), 12:15 HC; Wed HC 6:30

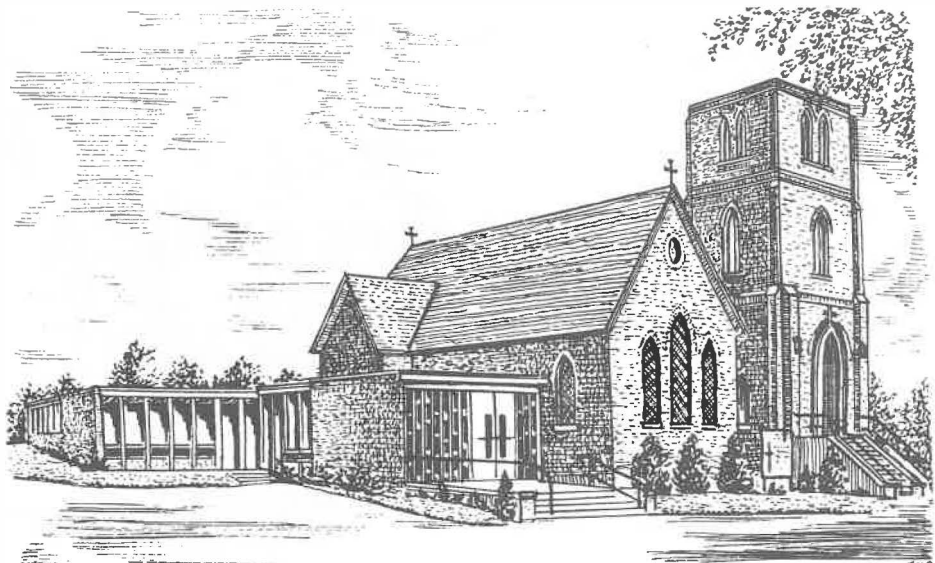
**EPISCOPAL CHURCH CENTER** 2nd Ave. & 43d St.  
**CHAPEL OF CHRIST THE LORD** Daily Eucharist, Mon-Fri 12:10

**PROTESTANT CHAPEL AT KENNEDY AIRPORT** Center of airport. Established 1964  
Marlin Leonard Bowman, chaplain/vicar  
Sun Sol Mass 1. Open daily 9:30 to 4:30

**ST. IGNATIUS** 87th St. and West End Ave.  
The Rev. Howard T.W. Stowe, r; the Rev. David Rickey  
Sun Masses 8:30, 11 Sol; Weekdays as anno

**ST. MARY THE VIRGIN** (212) 869-5830  
145 W. 46th St. (between 6th and 7th Aves.) 10036  
The Rev. Edgar F. Wells, r; the Rev. Andrew L. Sloane, c; the Rev. John L. Scott  
Sun Masses 9, 10, 11 (Sol) & Ser 5, MP 8:40, EP & B 4. Daily: MP 8:30 (ex Sat), Noonday Office 12, Masses: 12:15 & 6:15, EP 6. C Fri 5-6; Sat 2-3, Sun 10:30-10:50 and daily after 12:15 Mass. Organ recital Wed 12:45-1:15

(Continued on next page)



Church of the Advent, Jeannette, Pa.

# SUMMER CHURCH SERVICES

(Continued from previous page)

## NEW YORK, N.Y. (Cont'd.)

**ST. PETER'S** 346 W. 20th St.  
The Rev. Wray MacKay, v; the Rev. Blair Hatt  
Sun H Eu 8, 10; Wed H Eu 7; HD H Eu 6:15

**ST. THOMAS** 5th Avenue & 53rd Street  
The Rev. John Andrew, D.D., r; the Rev. Gary Fertig, the  
Rev. Leslie Lang, the Rev. Gordon Duggins, the Rev. Dorsey  
McConnell  
Sun HC 8, 9, 11 (1S) 12:05, MP 11. Mon-Fri MP 8, HC 8:15,  
12:10 & 5:45, EP 5:30. Tues HS 12:10. Church open daily to 6

**TRINITY PARISH**  
The Rev. Robert Ray Parks, D.D., Rector  
**TRINITY CHURCH** Broadway at Wall  
The Rev. Richard L. May, v  
Sun HC 8 & 11:15; Daily HC (ex Sat) 8, 12, MP 7:45; EP 5:15;  
Sat HC 9; Thurs HS 12:30

**ST. PAUL'S** Broadway at Fulton  
Sun HC 9; HS 5:30 (1S & 3S); Mon thru Fri HC 1:05

## SARATOGA SPRINGS, N.Y.

**BETHESDA** 41 Washington St.  
The Rev. Thomas T. Parke, r  
Sun Masses 6:30, 8 & 10

## SPRING VALLEY, N.Y.

**ST. PAUL'S** So. Madison Ave. & Rt. 59  
F. F. Johnson, r; J.C. Anderson, R. B. Deats, Paul Yount  
Sun 8 & 10:15

## UTICA, N.Y.

**GRACE CHURCH** Downtown  
The Rev. S.P. Gasek, S.T.D. r; the Rev. B.A. Lathrop, the  
Rev. L.C. Butler  
Sun H Eu 8, Eu & Ser 10; H Eu Tues 12:30. Int daily 12:10

## BREVARD, (Western) N.C.

**ST. PHILIP'S** 317 E. Main St.  
The Rev. Merrill C. Miller, Jr., r  
Sun Eu 8 & 11 (1, 3 & 5S), MP 11 (2 & 4S). Wed Eu 10:30

## SYLVA, (Western) N.C.

**ST. JOHN'S** Jackson St. (behind Post Office)  
The Rev. Philip W. Bennett, v  
Sun H Eu 8 & 11, MP (2S & 5S). HD as anno

## YOUNGSTOWN, OHIO

**ST. ROCCO PARISH** 239 Trumbull Ave.  
The Rev. Robert W. Offerle, r  
Sun Mass 8 & 10 (Sung); Sat Vigil Mass 5

## CHARLEROI, PA.

**ST. MARY'S** 6th and Lookout (off interstate 70)  
American Shrine of Our Lady of Walsingham  
The Rev. Keith L. Ackerman, SCC, r; the Rev. Jack V. Dolan,  
d  
Sun Masses, 8:30, 11. Daily; as announced

## JEANNETTE, PA.

**CHURCH OF THE ADVENT** 101 Clay Ave.  
Fr. John H. Shumaker, r  
Sun 7:45 Mattins, 8 Low Mass, 10 High Mass. Mon & Tues  
9:45 Mattins, 10 Low Mass. Wed 7:15 Vespers, 7:30 Low  
Mass

## OAKMONT, PA.

**ST. THOMAS'** Fourth & Delaware Ave.  
The Rev. Austin A. Hurd, r  
Sun HC 8 & 10. Wed 10

## PHILADELPHIA, PA.

**ANNUNCIATION, B.V.M.** 12th & Diamond Sts.  
Sun Masses: 8, 9 & 11 (High). Daily Mass as anno. A Tradit-  
ional Anglo-Catholic Parish

**GOOD SHEPHERD** Lancaster Ave. at Montrose  
The Rev. Andrew C. Mead (Rosemont)  
Sun Masses 8 (Low), 10 (Sol). Masses Mon-Fri 7:30; Sat 9.  
MP, EP daily as anno

## NARRAGANSETT, R.I.

**ST. PETER'S BY THE SEA** Central & Caswell Sts.  
The Rev. Nigel Lyon Andrews, D.D., r  
Sun H Eu 8 (Rite I), 10 (Rite II)

## NEWPORT, R.I.

**TRINITY** on Queen Anne Square  
Canon D. Lorne Coyle, r; Marston Price, c  
Sat EP & HC 5:15; Sun HC 8, 10 (1S & 3S), MP (2S & 4S).  
Founded 1698; built 1726

## WESTERLY, R.I.

**CHRIST CHURCH**  
The Rev. David B. Joslin, r  
Sun H Eu 8 & 10

## CHARLESTON, S.C.

**HOLY COMMUNION** 218 Ashley Ave.  
The Rev. Canon Samuel C.W. Fleming, r  
Sun 7:30, 10; Mon, Wed, Fri 12:10; Tues 5:30; Thurs HU & Eu  
9:40

## EDISTO ISLAND, S.C.

**TRINITY CHURCH** Founded 1774 Highway 174  
The Rev. Edward Gettys Meeks, r  
Sun Eu 9:30

## MYRTLE BEACH, S.C.

**TRINITY** Kings Hwy. & 30th Ave., No.  
The Rev. Dr. Harvey G. Cook, the Rev. G.K. Coffey  
Sun HC 8, HC & Ch. S 10 (1S, 3S, 5S), MP & Ch S 10 (2S &  
4S). Thurs HC 1. HC as anno

## DALLAS, TEXAS

**INCARNATION** 3966 McKinney Ave.  
The Rev. Paul Waddell Pritchard, r; the Rev. Joseph W.  
Arps, Jr.; the Rev. C. V. Westapher; the Rev. Jack E. Altman,  
III; the Rev. Nelson W. Koscheski, Jr.  
Sun Eu 7:30 & 9; Sun MP 11:15 (Eu 1S); Daily Eu at noon  
Mon, Tues, Thurs, Fri; 7:30 Sat 10:30 Wed with Healing

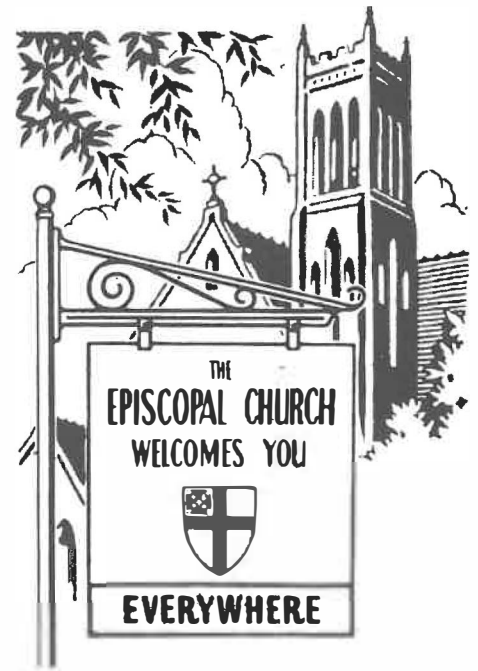
**TRANSFIGURATION** 14115 Hillcrest, 75240  
The Rev. Terence C. Roper, r; the Rev. Calvin S. Girvin, the  
Rev. Jerry D. Godwin, the Rev. Thomas E. Hightower,  
asst's  
Sun Eu 7:30, 9, 11. Wkdy Eu Wed 7:15, Thurs 12 noon

## FORT WORTH, TEXAS

**ALL SAINTS'** 5001 Crestline Rd. 76107  
The Rev. Canon James P. DeWolfe, Jr., r  
Sun Eu 7:45, 9:15, 11 & 5. Daily Eu 6:45



St. Mark's Church, Durango, Colo.



## HURST, TEXAS

**ST. STEPHEN THE MARTYR** 2716 Hurstview Dr. 76053  
The Rev. Douglas L. Alford, r  
Sun Eu 8, 9:30 & 11:15. Daily MP & Eu 6:45 ex Sat 10

## RICHARDSON, TEXAS

**EPIPHANY** 421 Custer Road  
Sun Eu 7:30, 8:45, 10:30, 6:30. Mid-week Eu Tues 7 (HU), Fri  
6:30, Sat 9:30. HD 12:15. MP Mon-Thurs 8:30

## SAN ANTONIO, TEXAS

**ST. MARK'S** 315 Pecan St. at Travis Pk.  
The Rev. Sudduth Rea Cummings, D.Min., r; the Rev. Logan  
Taylor, assoc r; the Rev. William Cavanaugh, the Rt. Rev.  
Wilson Hunter; the Rev. Brice Cox; the Rev. Frank Ambuhl  
Sun 7:30 HC, 9 HC, 11:15 MP (HC 1S). Daily 8:30 MP, 12:10  
HC. Wed Night Life 5-9.

## NORFOLK (OCEAN VIEW), VA.

**ADVENT** 9620 Sherwood Place  
The Rev. Herbert Hugh Smith, Jr., r  
Sun H Eu 8 & 10, Tues 10 HU & HE, Sat 5:30 HE

## JACKSONPORT, WIS.

**HOLY NATIVITY** County V  
The Rev. Kenneth H. Okkerse, v  
Sun Mass 8

## MADISON, WIS.

**SAINT DUNSTAN'S** 6201 University Ave.  
Sun 7:30, 11:30 Low Mass, 9 Family Mass. Wkdy as anno

## STURGEON BAY, WIS.

**CHRIST THE KING** 5th & Michigan  
The Rev. Kenneth H. Okkerse, v  
Sun Mass 10, Tues 7:30, Wed 5:30, Thurs 12 noon

## CASPER, WYO.

**ST. STEPHEN'S** 4700 S. Poplar  
Sun H Eu 8 & 10:30. Thurs 7.

## PARIS, FRANCE

**THE AMERICAN CATHEDRAL OF THE HOLY  
TRINITY IN PARIS** 23, Ave. George V, 75008  
The Very Rev. James R. Leo, dean; the Rev. Canon Allan B.  
Warren, III, canon pastor  
Sun: H Eu 9 (Low), 11 (1S, 3S, 5S) 12:10; (2S, 4S); MP 11 (2S,  
4S). Wkdy: H Eu 12, Tues with Healing (Summer: Tues &  
Thurs 12). C by appt. Cathedral open 9-12:30, 2-5 daily. St.  
Anne's Chapel, St. Germain-en-Laye, Sun H Eu 10:30